

P.S. — Takk for gaven, Mrs. Haugen; og for Deres vink om at vi virkelig burde forhøje kontingenten! —Red.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. C. S. Lystig, Editor,
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“Redningsmanden er Opstanden!”

Han er opstanden! Store Bud!
Min Gud er en forsonet Gud,
Min Himmel er nu aaben!
Min Jesu seierrike død
Fordømmelsernes pile brød,
Og knuste mørkets vaaben.

O røst,
Min trøst!

Ved hans seier,
Som jeg eier,
Hoved bærer;

Han var død, men se, han lever!

“Saa har han nu nedbrudt mellemvæggen, saa er nu atter Gud og menneskene forenet; saa er nu det forstyrrede gjenoprettet: barneforholdet til Gud.

“Saa er nu Guds Søn, som apostelen siger, blit “den førstefødte blandt mange brødre” (Rom. 8: 29). Mærk, “den førstefødte blandt mange brødre!”

“Hvad hører jeg, hvad hører jeg! — Om vi end ofte betragter denne forunderlige broderhilsen, saa har vi dog neppe gjort den ringeste begyndelse. Her er en dybde og en høide som overgaar all forstand. Gaven er for stor og vore hjerter for trange.” —C. O. Rosenius

Ja tänk dog hvilken aabenbarelse av avmakt og allmakt! En krybbe, et kors, en grav; og innimellem disse: haan, spott, og forfølgelser. Pludselig slynges døden tilside; graven tömmes; og korset—formädelsens kors, forbandelsens kors, lyser med ett med en himmelsk herlighet hvis avglans ikke alene gaar tilbake til skapningens begyndelse men ogsaa rekke fremover til tidernes ende!

Saaledes staar korset mitt i slekten som et uomstøtteligt seierssymbol, som et guddommeligt addisjonstegn ved hvis formidling alene det er mulig for os jordiske at opnaa himlen i tilgift.

Bare Gud kunde gjøre slikt; allmaktens Gud.

“O dyp av rikdom og visdom og kunnskap hos Gud! Hvor uransakelige er hans domme og usporlige hans veie!” Rom. 11: 33.

Korset først; ja ogsaa graven. Men se Dagen kommer da ikke bare een men alle grave skal aapnes, og vort forhold til korset aabenbares som aldrig för. Ti bare de som ved korsets fot fant Jesus faar staa for tronen med seierspalmene.

Med disse faa tanker önsker vi alle vore läsere en sand og varig paaskegläde.

—L.

(Fortsat fra side 1)

raaden”, og som vi gjengav i förste februar nummer av Hyrden. —Red.)

Efterat det var gaatt 14 dager, sökte—efter opdrag fra alle kolleger—de tre biskoper Berggrav, Stören og Maroni foretrede for den konstituerte statsraad, for dermed at understreke henvendelsens alvorlige karakter, og for at spørre om den kunde ventes besvart. Under den samtale som da fant sted, kunde ikke biskopene finne at de fikk noen opklaring som avsvirket det de hadde anført.

Statsraad Skanckes Svarbrev

Tre dager senere innlöp skrivelse til bispekollegiet fra konstituert statsraad Skancke, datert 1 februar:

“I et intervju i oktober f. aa, uttalte jeg til Kristelig Pressekontor paa dets spørsmål om det nye statsstyres forhold til kirken og hvilke planer den hadde paa dette omraade, blandt annet følgende: “Vi har ingen planer utover det som er uttrykt i programmet: at kristendommens grunnverdier skal vernes. Vi haaper og tror at kirken og dens menn har tillit til oss. Naar vi sier dette, mener vi at ikke har til hensikt aa røre ved kirken; den trenger arbeidsro i disse vanskelige tider.” Denne uttalelse er fremdeles gjeldende. Saavidt jeg vet, er intet skjedd i de forløpne maaneder som kan berettigge en til aa si at staten har grepet inn i kirkens frihet til aa forkynne evangeliet i overensstemmelse med Guds ord og kirkens bekjennelsesskrifter, samt i dens rett til aa være og handle som en menighet. Nasjonal Samlings motto er orden, rettferd og fred. Det er det nuværende statsstyres mening saavidt mulig aa realisere dette motto i hele vaart statsstyre. At det under den nuværende nybraatts og gjæringstid — hvor det skal saa lite til for aa bringe sinnene ut av likevekt — kan forekomme ting som ikke burde skje, kan være forstaaelig, men ikke dessto mindre aa beklage. Naar det foreligger klare beviser for slike ting, blir de paatalt, ogsaa naar det gjelder partifolk. Hvad de i skrivelser angivelige konkrete tilfelle av overgrep angaar, vil disse bli oversendt Justisdepartementet, henholdsvis Politidepartementet, til videre behandling. Hvad det i punkt 2 anførte angaar, saa kan biskopene være forvisset om at, selv om nyordningen i noen grad maa omfatte vaart rettsvesen, saa har statsstyret ikke tappt av sikte aa bevare rettssikkerhet og orden innen vaart folk. Hvad angaar Politidepartementets forordning av 13 desember, vedrørende bl. a. prestenes vidneplikt, bemerkes at prestenes taushetsplikt heller ikke för 13 desember var absolutt. Det foreligger som bekjent flere nærmere angitte tilfelle hvor taushetsplikten ikke er gjeldende. Denne siste forordning maa sees som en ny reservasjon i taushetsplikten, og har ikke til hensikt aa opheve denne i almindelighet. Kirkens biskoper kan ogsaa være forvisset om at de vil møte forstaaelse under den nuværende situasjon, men saa maa de ogsaa paa sin side møte den nye statsordning og det nuværende statsstyre med forstaaelse. Det er ikke bare kirken som nu trenger arbeidsro til aa utføre sitt arbeide, det trenger ogsaa staten. Det maa paa det innstendigste advares mot at det fra kirkens side foretas handlinger som öker uroen innen vaart folk. Ubesindig optreten nu kan komme til aa faa de alvorligste følger for kirken. Nu som för trenger kirken staten for aa kunne være en virkelig folkekirke, og staten trenger kirken for aa kunne oprettholde orden, rettferd og fred. Stat og kirke hører sammen i tjeneste for det dem betrodde folk. Det henstilles til kirkens biskoper, og gjennom dem til den norske kirkes prester, aa legge all godvilje til, slik at dette samarbeide kan lykkes best mulig. Med det samme skal den faa be om at runderskrivelser fra biskopene til prester eller menigheter maa bli tilstillet departementet i tre eksemplarer.”

Biskopelig Kommentar

Denne skriftveksel finner vi at vaare menigheter bør faa kjenskap

til, og skal bare — angaaende det punkt i konstituerte statsraads brev hvor der var anført en saklig innvending — oplyse at spørsmålet om taushetsplikten var fremme ved den omtalte personlige konferanse. Biskopene pekte da paa at de fra alders tid gjeldende **selvfølgelig** undtagelser fra den absolutte taushetsplikt er en del av den **lovlige** ordning av denne plikt. De gjelder de sjeldne tilfelle da en prest kan være forpliktet til aa forklare sig om en betroelse for derved enten aa avverge en grov forbrytelse som noen har isinne aa begaa, eller for aa hindre at noen blir uskyldig straffet. Vi fremholdt at det overveldende nye ved forordningen av 13 des. er dette at taushetsplikten skal kunne forlanges brutt naar politiets øverste administrasjon krever det av hensyn til viktige statsinteresser, og at det endog blir truet med fengsling for i tilfelle aa tvinge presten til aa bryte sitt løfte.

Kristus, ikke Staten, Ubetinget Herre

Forövrig finner biskopene aa maatte fremheve det vi anførte i et skriftlig promemoria, som blev levert statsraaden under en personlig konferanse 29 januar. Den lyder slik: “I annen trosartikkel bekjenner de kristne Jesus Kristus som sin Herre helt og ubetinget. Denne lydighetsplikt staar for kirken over alt annet. Det statlige, politiske og administrative apparat vedkommer oss ikke som saadant. Bare hvis det skjærer inn i vaart lydighetsforhold til Kristus, blir vi uvilkaarlig engasjert. Som Luther sier: “Det verdslige regiment har lover som ikke strekker sig lenger enn til liv og gods og det som er utvortes i verden. **Over sjelene kan og vil ikke Gud la noen regjere uten han selv alene.**” Til Guds ordninger hører rett, sannhet, godhet, slik kirken ser det muliggjort i en rettsstat. Hvordan samfundets ytre bygning forövrig arrangeres, blir en sak for sig; men **naar det gjelder de Guds bud som er grunnleggende for alt samfundsliv, da er kirken bundet til aa si fra.** Det nytter ikke her aa avise kirken med at den da blander sig op i politikk. Luther sier med rene ord: “Kirken menger sig ikke i verdslige ting naar den formaner övrigheten til aa være lydig mot den øverste övrighet, som er Gud.” Naar samfundets övrighet tillater vold og urett og over press paa sjelene, da er kirken samvittighetenes vokter. En menneskesjel betyr mer enn den hele verden. Derfor har kirkens biskoper lagt paa statsraadens bord enkelte av de kjennsgjerninger og offisielle kunngjøringer angaaende den samfundsmessige styring i den senere tid som kirken finner stridende mot Guds lov, og som gir inntrykk av at det er **revolusjonære** tilstande i landet, og ikke n tilstand av okkupasjon, hvorunder lovene skal oprettholdes saa langt det ikke direkte er uforenlig med okkupasjonsforholdet. Kirken er ikke staten, og staten er ikke kirken. I det yttre kan statsmakten søke aa öve tvang mot kirken; men **kirken er et aandelig og suveränt samfund bygget paa Guds ord og fellesskapet i troen.**

Kirkens Forkynderplikt

Kirken har i all sin menneskelige skropelighet faat Guds kall og fullmakt til aa forkynne hans lov og hans evangelium for alle folk; derfor kan kirken aldri tie der hvor Guds bud blir satt til side og synden treder frem. Her staar kirken urokkelig og kan i denne sin egenart ikke bindes av noen statsmakt. Ut fra dette vaart kall formaner vi samfundets styrere til aa gjøre slutt paa allt som strider mot Guds hellige forordninger angaaende rett, sannhet, samvittighetsfrihet og godhet, og til aa bygge ubrytelig paa Guds livslov. Likesaa formaner vi i vaar forkynnelse vaart folk til aa avstaa fra vold og urett. Dette gjelder like sterkt oss selv som alle parter i en samfundsstrid. Hver den som dyrker hat eller provoserer frem det onde, staar under Guds dom. Skriften sier: “Gjengjeld ikke ondt med ondt, men övernå det ondt med det gode!” Over oss alle staar han som er sjelenes Herre. Det gjæ-

rer i samvittighetene i vaare menigheter nu, og vi kjenner det som vaar plikt aa la statens menn klart faa høre kirkens røst.”

Almindelig Tilslutning

Hyrdebrevet har en efterskrift. I denne heter det: “Det er innløpet skrivelser fra de landsomfattende, kristelige organisasjoner i Norge og fra trossamfund utenfor vaar egen kirke med tilslutning til bispenes henvendelse. **Skrivelsen fra de forskjellige frivillige organisasjoner har denne ordlyd: “Undertegnede styre vil, bundet av Guds ord, vaar kirkes bekjennelse og styremedlemmenes personlige samvittighet, gi sin hele og fulle tilslutning til vaar kirkes biskopers henvendelse av 15 januar til den konstituerte statsraad i Kirke departementet.”**

Slike brev har hittil innløpet fra det Norsk Lutherske Indremisjons-selskaps hovedstyre, Oslo; Norsk Søndagsskoleforbund, Oslo; Vestlandsk Indremisjonsforbund, Bergen; det Norske Misjonselskaps hovedstyre, Stavanger; Norges Finnemisjonselskap, Trondheim; den Norske Sjømannsmisjons hovedstyre, Bergen; Santalmisjonens hovedstyre, Oslo; Norges Kristelige Ungdomsforbund, Oslo; det Norsk Lutherske Kinamissionsforbund, Oslo.

Fra Frelsesarmeen er det innløpt følgende brev:

“Frelsesarmeen i Norge vil, ifølge vaar tro og vaare medlemmers samvittighet, gi sin hele og fulle tilslutning til den henvendelse som den norske kirkes biskoper i skrivelsen av 15 januar rettet til den konstituerte statsraad for Kirke departementet.”

Fra Dissentertinget (som i Norge er en fellesrepresentasjon for alle de trossamfund som staar utenfor statskirken) er det kommet en erklæring undertegnet av representanter for de der representerte kristne trossamfund, saalydende:

“Styret for Norges Dissentering vil, bundet av Guds ord, vaar kristne tro og styremedlemmenes personlige samvittighet, gi sin hele og fulle tilslutning til den henvendelse som den norske kirkes biskoper i skrivelsen av 15 januar rettet til den konstituerte statsraad for Kirke departementet.” En lignende skrivelse er mottatt fra Philadelphiamenigheten (pinsevenner) i Oslo, undertegnet av dens forstandere.

Syver Oens artikkel, som pastor Marken omtaler paa første side, maa av mangel paa rum vente til neste gang. —Red.

Looking Unto Jesus

I heard a whisper, oh, so sweet:
“Look! Come to Me, your Savior meet!
Your sins I’ve paid for on a tree,
I set the sin-bound captives free.”

I’d heard that loving voice before,
And could not spurn it any more.
My foolish, stubborn pride gives way
As, down upon my knees, I pray:
O God, forgive me: I am lost!
Do save my soul at any cost!

And then with wonder I did look
Upon the Lord I had forsook.
There He was hanging on a tree,
And, oh! He said it was for me.
His side was pierced, His hands were torn,
And thorns upon His head He’d worn.

As I beheld Him on that tree
And realized it was for me,
My sins rolled off, my heart was free,
My soul He set at liberty!

As I was wondering how to say
My thanks to Him for this great day,
Hark! “Other souls are lost,” said He,
“And you must speak to them for me.
Tell of how I set you free,
And gave to you sweet victory.”

May I be faithful to His call
And tell the story unto all;
And bid them seek the Savior’s face
To find in Him a resting place.
And then at last we all shall meet,
In heaven above, at Jesus’ feet!

—Martin Knudson,
Ryley, Alta.

The man who samples the Word of God only occasionally never acquires much of a taste for it.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

The SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in April, 1941

Easter Lilies

By Mabel W. Phillips



In the vast aisles of His temple,
Where a hundred soft lights glow,
Pouring through the stained-glass windows

Over lilies pure as snow;
He is walking midst the silence,
Listening blossoms bow their heads
To His voice so low and gentle
That a benediction sheds.

In the dim aisles of His temple,
When the lights have ceased to glow,
He still lingers midst the fragrance
Gently pacing to and fro;
Hark! the anthem of the angels
Wakes the dawn, for Christ is near;
Vibrant is each fender flower,
For the night is reft of fear.

In the hushed aisles of His temple,
As the organ music grows,
He is standing midst the lilies;
See the light that o'er them flows?
Safe they rest upon His bosom
Fadeless through eternity,
Stooping with the lamb held gently
Even thus He stoops to me.

Memorial Wreath

In loving memory of Mrs. Ole Sorestad
A gift of seven dollars and fifty cents
church paper *Hyrden* by her husband,
Ole Sorestad.

A gift of seven dollars and fifty cents
is given to *Hyrden* by her sister,
Mrs. Randi Finden, and family.

We gratefully acknowledge these gifts,
and express our sincere sympathy to relatives
and friends of one of the *Hyrden*
family who has gone to her eternal reward.

Rev. 2:10.

In Memory of Mrs. Ole Sorestad

E'en for the dead, I will not bind my
soul to grief;
Death cannot long divide.
For is it not as though the rose, that
climbed my garden wall
Had blossomed on the other side?
Death doth hide
But not divide.
Thou art but on Christ's other side.
Thou art with Christ and Christ with
me,
In Him united still are we.
This loved one will ever be remembered
by her sister,
Mrs. Randi Finden, and family.

To Henricks-Berg Memorial Fund

From Green Valley Congregation by H. Hauberg, Glenside, Sask.: L. Snustead, F. Hauberg, J. Hauberg, E. Holmlund, L. Ulven, E. R. Larson, R. Pederson, C. Olson, S. D. Brun, E. Hovland, O. Vaxvick, H. Hauberg, each fifty cents. E. Benrud, J. Mollan, G. Holmlund, A. Hauberg, O. Norby, C. Johnson, R. Bahr, C. Vestre, J. Rae, A. T. Grunerud, A. Lentz, P. Brevik, Mrs. P. Hauberg, H. Johnson, W. Snustead, J. Carlson, A. Hovland, M. Pederson, H. Johnson, J. Heden, each twenty-five. Total \$11.00.

From Midale: H. L. Egland \$5.00, Edwin Torgenrud \$1.00, Elias Eide, Botolf Hoiun, Marius Martinson, H. Knevelsrud, each fifty cents. Total \$8.00.

—G. J. Ostrem, Treasurer.

THE 1940 CANADA DISTRICT INGATHERING

Circuit	1940 Appor.	1940 Raised	% Raised	Raised 1939
Camrose	1,952.50	1,646.17	84.3	1,477.23
Edmonton	992.60	1,112.26	112.0	842.33
Manitoba	271.35	194.45	71.7	231.11
Medicine Hat	452.25	302.96	67.0	290.93
Moose Jaw	916.50	830.72	90.6	760.36
Peace River	400.00	407.55	101.9	369.20
Prince Albert	1,187.85	1,000.11	84.2	1,095.59
Saskatoon	871.73	671.50	77.0	731.65
Swift Current	961.73	858.63	89.3	808.74
Yorkton	1,187.85	887.61	74.7	864.12
Personal		726.02		186.50
	9,045.00	8,637.98	95.5	7,657.76

The above report from the Stewardship Secretary, Dr. A. J. Bergsaker, is very encouraging. It marks a great step forward when considered on the basis of past records. Our district budget has remained the same for a number of years. Only 71.3% was raised of our allotment in 1937, and the following year saw only a tiny improvement, the percentage then being 71.6. But 1939 marked a big jump ahead with 84.6%. And 1940, as is shown above, brought in 95.5% of the allotted \$9045.00.

Now it ought to be agreed by all concerned that the goal for 1941 must be nothing short of 100%. That is only a fair and reasonable objective involving no hardships at all, especially if we act upon the repeated admonitions of the Stewardship Secretary: Begin early! Do something now!

The editor ventures to suggest that the success or failure of our synodical budget ingathering hinges much more upon our mental attitude than upon our financial ability. We may look at the figures and begin to reason: My! that's going to be difficult to take care of this year, in view of rising prices, uncertain income, and a host of special taxes and other expenditures occasioned by the war. So, beyond expressing our regret and misgivings, for the time being we do nothing more about it. Presently we discover that it is difficult to make up for lost time, and before we realize it, we find ourselves unable to accomplish what our church has every right and reason to expect of us.

Last year's budget report indicates that our district is developing some very desirable attributes, and there must be no slipping back into easy-going habits. In short, here is a challenge to every pastor and every congregation within the Canada district to work systematically toward the attainment of ever higher standards.

—C. S. L.

District Convention Dates 1941

Theme for Discussion
Making Christ Preeminent in all Things, Colossians 1: 18
May 20—22 Northern Minnesota
Bemidji, Minn.
May 22—25 Pacific Aberdeen, Wash.
June 2—5 North Dakota Minot, N. Dak.
June 4—8 Iowa Forest City, Ia.
June 4—8 South Dakota Canton, S. Dak.
June 5—8 Southern Minnesota Highland Prairie, (Peterson) Minn.
June 10—13 Eastern Eau Claire, Wis.
June 24—25 Rocky Mountain Billings, Mont.
July 16—20 Canada Outlook, Sask., Can.

A. J. Bergsaker, General Secy.

From the Bethesda Congregation Simmie, Sask.

Blessed with wonderful weather we have been permitted to enjoy many special services throughout the winter. These have been conducted partly by our local pastor, and partly by Rev. Melom, a visiting pastor from Velva, N. Dak.

Our Ladies Aid has also been very active, conducting meetings every two weeks at the homes of its members. The study of the different projects, such as Indian missions, deaf and blind missions, etc., has been very enlightening.

The Luther L. held a combined program and social evening on February 1st, and a Valentine party on February fifteenth. Both these doings were well attended. Right now we have high hopes of starting a choir, since we have just admitted five new members to our organization.

To other leaguers I like to pass on an idea which we have found useful. Shortly after the annual meeting in November we announced a Poster Competition for our league membership. We chose the Christmas motif for our first posters. These were then judged, and a prize was awarded, namely free membership in the league for one year. We found this

Lutheran World Action Carries On

Receipts for Lutheran World Action as of March 10, 1941, are as follows:

United Lutheran Church in America	\$135,086.88
American Lutheran Church	50,622.87
Norwegian Lutheran Church	48,162.02
Lutheran Augustana Synod	30,087.28
United Danish Ev. Luth. Church	6,236.34
Danish Ev. Lutheran Church	1,257.84
Lutheran Free Church	5,021.37
Lutheran Brethren	135.75
Missouri Synod (designated)	13,032.27
Lutheran Student Association	1,493.83
Undesignated	3,138.77
Independent	10.00
Suomi Synod	2,320.00
Finnish Apostolic	16.85

Total \$296,622.07

Besides this, the Norwegian Government in London has donated 50,000 Pounds (about \$200,000) for the support of Norwegian missionaries abroad. This fund is administered on behalf of the government by Dr. J. A. Aasgaard.

More is needed in order to save the European Lutheran missions in foreign lands.

—I. I.

contest both interesting and valuable.

Our L. D. R. meetings are held each month as formerly, and our girls are intent upon packing a box of sewing to be sent to an old people's home. Our first project was sending a box of home made Christmas candy to the Bethany Sunset Home at Bawlf, Alberta.

May God give us courage and strength to carry on soul-saving work while we await His coming.

—I. K. O.

Sunday School Column Proposed

With the kind permission of the editor I wish to present a little proposition. I am always looking forward to *Hyrden's* arrival, and hope it will continue to show up as in the past. In this paper we can keep in touch with the church work, especially in our own Canada district.

We receive reports, comments, and discussions from different departments of our church, and from various places. One department,

O. A. VOLDENG

Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

AN EASTER THOUGHT

Out of the ages comes the voice of the Christ. He asks of us everything, our lives, our ideals, our hearts. He promises us wondrous things: forgiveness of sins, eternal life, peace in conscience, fellowship with God, entrance into God's Kingdom, abundant life. Dare we trust Him? Dare we believe Him? Easter is our answer. By the Resurrection from the dead God places His approval upon the message and the work of the Christ. We may trust Him. We may believe Him.

Every man's heart is a great battle field. Forces of evil and sin struggle for mastery against forces of righteousness and truth. The life implanted by God in Holy Baptism struggles for growth and development against the sinful nature inherited from generations of human ancestors. Can righteousness and truth conquer? Dare we hope the life in God can win its victory? Again, Easter is our answer. By the victory of Christ over death there is provided the eternal guarantee of the ability of the life in Christ to conquer every enemy and obstacle in its march toward perfection. We can win. Victory is possible.

In almost every home is a vacant chair. Most hearts carry portraits of dear ones no longer to be seen. Childhood, middle age, and old age, all face the possibility of sudden or lingering death. Every human being, in moments of thought and meditation, faces death's ultimate certainty. What of those who have gone on? Dare we believe life continues on beyond? And Easter is our answer. Uncertainty, speculation, vague hope, are dispelled. Christ lives, and to us all is given strong assurance, not only of immortality, but of resurrection. Our dear ones live. We too shall live.

—Selected

however, is strangely silent. Is it because of lack of interest? Or is it because everything goes so well that we are all satisfied? Neither can be the case.

Yes, I mean the Sunday school. I was very pleased to read in the December issue that a Sunday School Teachers Institute was to be held at Ryley, Alta., on January 25th. And in January we received the report of a Teacher's Convention in the Prince Albert circuit.

This is encouraging. But could we not also hear from some of our Sunday school workers? Superintendents, teachers, and others interested ought to have something to say. I take it for granted that there is a Sunday school in every congregation, at least for a part of the year. It surely would be interesting to hear from individuals in the various congregations, and of how each is solving, or attempting to solve, his or her particular problems. Possibly if we show sufficient interest, we might prevail upon the editor to set aside a small corner, and call it The Sunday School Teachers' Forum, or some such name. So let's hear from you.

—Clarence Holmberg,
Edmonton, Alta.

Editor's note:

We should indeed be happy to act on Mr. Holmberg's suggestion; provided, of course, the number of contributions would seem to warrant the setting aside of a fixed space for the Sunday school department. It's all up to you readers!

WOMEN'S MISSIONARY FEDERATION

Mrs. George Hendrickson, Editor — Tofield, Alta.



He Is Risen!

On the day of Jesus' resurrection I see Paradise restored. I see the portals of heaven swing open. I see the angels talking with men as with brothers and sisters. I hear that Jesus addresses sinners as His "brethren." I see that sin has been atoned for, that believers are just, pure and righteous altogether in the judgment of God Almighty. I see that Simon Peter and the other disciples in spite of their defection and unfaithfulness to their Lord, were yet by Him called His "brethren." I see that the Law does not condemn those who are in Christ Jesus. The Law can not disrupt that brotherhood.

I see that death has no power to retain us, since our risen Brother "is become the firstfruits of them that slept" (1 Cor. 15: 20). I see that as God walked with men in Paradise as with His beloved children, so Jesus walked in His glorified body with the two disciples on the way to Emmaus. Thus He comes to His heart-broken disciples through closed doors. Thus also, though invisible, He will walk with us to the end of the world.

—C. O. Rosenius

The Part of the W.M.F. in the Centennial Appeal

Every Christian is consciously or unconsciously interested in the work and welfare of the Church. From the time we begin to look forward to our first attendance at Sunday School until we are grown we find that Church work plays a major part in our lives. There is an incentive in every individual to live respectable, wholesome lives. We look to our church and its works and members for help and guidance; we are anxious to do our bit. Every child gets a thrill out of carrying his penny tightly in his hand until he has the opportunity to place it in the S.S. collection. He feels he is doing something worth while. Then it is up to parents to educate the little child to see the good that is wrought by his contribution.

As the child grows into teen years and the adult stage it is the duty of the parents and of the church to hold the youth within this scope. He must not drop them at the Confirmation. Just then is the turning-point in their lives for either good or bad, and our youth of today are our leaders of to-morrow; hence, let us educate them in both the spiritual as well as the financial needs of our church.

There are many voices in the world today trying to give a solution for the world's troubles and its continued turmoil. New laws are enforced—new ideas given a trial. Then for a period there seems to be a lull in strife, a satisfactory solution worked out, and the world breathes steadily once more thinking how wonderful man is to be able to solve his own problems. Then just as we think all is peace and all is well a sudden crisis occurs, and the world is again in a state of chaos. Then the same hands and minds that solved the problems, so to speak, are again employing every weapon of destruction in order to gain fame and power. They have lost sight of God. The world and its glory looks so great that God has become as nothing. Social orders rise and fall like shifting sand. Our Christian Church is built upon Christ—the solid Rock, and we do well to pattern our lives according to her teachings.

The Church has stood the stress of time, and still comes out with the pure Gospel message.

Then why a Centennial Celebration? In these days of adversity of every kind we need to go back and get inspiration from the faith and sacrifices of our forefathers. Their faith is our heritage and must become the faith of our children. We read and we hear so much about the pioneer pastors and laymen of our church but let us also remember that at the side of each one of them stood a faithful woman. Many were of pioneer timbers but not all equally rugged. They went with a zeal and an earnest desire to do Christian work. Martha Clausen is an example, although she was granted only three short years before she laid down her life for the church and its work. When we read these biographies, it makes us realize our own shortcomings, and at the same time fills us with zeal to forget self and to serve Christ in a fuller measure.

While this centennial gives us an opportunity to honor pioneer workers, the women of our church celebrate the 100th anniversary of the beginning of our Ladies' Aid. It was in 1840, just 100 years ago, that a group of women gathered in Norway, through the efforts of Gustava Kjelland, and formed the first L.A. society out of which has grown our present W.M.F. The first L.A. in America was organized in 1863, after the same pattern formulated by Gustava Kjelland. Only three or four women met to plan this society. Their main object was to work for missions. Thanks be to God for His promise that, "where two or three gather in Thy Name, there I am in the midst of them," and whatsoever we decide to ask in His name He will give. Not for a minute did they lose sight of the fact that it was the Lord's work. Throughout the years our W.M.F. has upheld the same principles our pioneer mothers inaugurated. It strives to carry out the purpose as stated in our constitution, namely, "to promote and stimulate love for the great mission of the church making all nations disciples of Jesus Christ; to disseminate knowledge of missions in general and those of the Norwegian Lutheran Church in particular; to unite all women societies within the church in harmonious co-operation for this great mission."

Our aim is to create in every woman an interest in church work, and when their love, their loyalty, and prayers have been enlisted, the material gifts needed for the work will also come.

Not what we give but what we share,
The gift without the giver is bare.

In order to carry out the purpose we must have organization. We live in an age of organization,—hence the banding together of our aids into one body called the W.M.F. The W.M.F. may be compared to a tree. The L.A.'s are the branches. There is no joining up to the W.M.F. Each L.A. automatically belongs; whether good or poor, alive or dead, each branch belongs to the tree. Through organization we can keep in touch with one another and can more effectively work for the advancement of His kingdom—this means more committees—more workers—better results. We all recognize the fact that unless we are 'active' in church work we lose the interest. We cannot stand still. We either move backward or forward. It is our aim to reach the unchurched through our missionaries—home and abroad, help the needy, the homeless, the helpless, and be a light in whatever station in life we are placed.

The duty of every W.M.F. member is to be zealous in prayer. Let us not forget to pray for one another. Greater things have been wrought by prayer than this world ever dreamed of. Do not pray for easy lives. Pray to be stronger. Do not pray for tasks equal to your power, pray for power equal to your tasks.

Then we as a W.M.F. body want to go forward with Christ with more zeal and wholeheartedness in this work to do His will and accomplish that which we have set out to do, and when at last we shall meet our Savior face to face, may we not shrink back because of the few sheaves, but triumphantly meet Him, anxiously waiting to hear the "well done" from the Master of the harvest.

—Written by Mrs. Arnold
Hoveland for Camrose Circuit Convention, 1940.

Train up a child in the way he should go, and even when he is old he will not depart from it.—Prov. 22:6.

YOUNG PEOPLE'S LUTHER LEAGUE

Editor, Rev. G. O. Evenson, Outlook, Sask.

"Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

How rarely we hear of a person dying for his friends. When such an incident comes to our attention we reverently recognize it as a remarkable instance of love and unselfishness.

But not often do we hear of such incidents. Rather we hear and see too much among ourselves, we who are professing Christians, of selfishness and indifference. So many seem unwilling to take the time even to share Christ with others. Things of the soul are too sacred to spread before the eyes of others, it is said. So sacred as to warrant a friend going to a Christless grave? How much love is shown by such an attitude?

The antidote for such an attitude is being gripped by Christ's love. He gave Himself not only for His friends, but also for His enemies. "Christ died for the ungodly... while we were yet sinners, Christ died for us..." While we were enemies, we were reconciled to God through the death of His Son" (Rom. 5: 6, 8, 10).

Another Lenten season has reminded us of Christ's sufferings for us. Another Good Friday reminds us of His death for us. He loved me, and gave Himself for me, a sinner.

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Convention and Bible Camp Dates

International Y.P.L.L. Convention, Billings, Montana, June 25-29.

Prince Albert Circuit Bible Camp, Christopher Lake, June 30 to July 13.

Yorkton Circuit L.L. Convention, Hendon, July 4-6.

Moose Jaw Circuit Bible Camp, Midale, July 7-13.

Saskatoon Circuit Bible Camp, Outlook, July 8-15.

Hastings Lake Bible Camp, July 8-15.

N.L.C.A. District Convention, Outlook, July 16-20.

Medicine Hat Circuit Bible Camp, July 16-23.

Edmonton Circuit Y.P.L.L. Convention

The Edmonton Circuit Young Peoples' Luther League held its convention at Bardo Lutheran Church February 28 to March 2. The convention theme was "Open Mine Eyes." The topics were arranged under four headings, namely: "To See Jesus"; "To See Myself"; "To See Others"; and "To See My Church." Each of the four headings were classified as panels, and all but the first were sub-divided into two topics discussed by two speakers. Following each of the last three panels open forum discussions were conducted.

The speaker on Friday evening for Panel 1, "To See Jesus," was Rev. J. B. Stolee. He pictured to us John's revelation of Jesus as He walked among the churches, even the less faithful. He reminded us that Jesus walked among us, reproaching and comforting His children, and emphasized the untiring efforts of Jesus to reach the churches.

Saturday morning's business meeting was opened by a prayer session. Circuit officers elected for the ensuing year were: President, Olaf Larson; Vice-president, William Simonson; Recording Secretary, Lorraine Magnuson; Corresponding Secretary, Geneva Grue; Treasurer, Mrs. John Holte; Pocket Testament Movement Director, Irene Rude; Junior League Director, Mrs. Lester Sivertson. A decision was reached to give \$15.00 to the "Youth for Christ" offering.

Speaking on Panel II "To See Myself," Arthur Nelson told us the need for opening our eyes to see what we are in God's sight; Irene Rude showed us the need of opening our eyes to see what Jesus could do in us and through us. The discussion on this panel was led by G. Loken. He directed the discussion to how to search the heart, reasons for not doing so, and how most people found Jesus.

On Saturday evening Panel III "To See Others," was presented by Chris Moan and Aslaug Hanson, who gave a talk prepared by Tilda Holm who was unable to be there. The first speaker pointed out our great obligation as Christians in bringing others to Christ. The second speaker told us "the fields are white unto harvest" and gave

us practical suggestions in soul winning. The discussion of this panel was led by Rev. J. B. Stolee who asked such questions as how to go about soul winning and where, stressing the necessity of tactfulness.

At the Holy Communion Sunday morning forty-eight persons attended. In the service that followed, Rev. A. M. Vinge speaking on the temptation of Jesus showed that even He used the power of the Word to overcome temptations, and that Satan in his guile tempts people by Scripture but often he misquotes.

Sunday afternoon Panel IV was taken by Mr. and Mrs. Olaf Larson. Mr. Larson gave the Biblical purpose and the background of the church, and Mrs. Larson elaborated on the services required of us by the Church, at the same time stressing our need of a proper relationship with God before our service can be of greatest value. The discussion that followed was directed by Rev. Vinge.

In the final session Rev. J. B. Stolee spoke on "Open My Eyes to Look to the Glory Ahead." He emphasized that we are not alone and that the earthly tribulation is worth the glory of beholding our living Savior. This meeting was conducted by a large number of spirited testimonies.

The convention offering came to \$52.00, of which \$25.00 was given to the Bible Camp.

The convention adopted a resolution that each member league should use the "Every Member Plan" together with the helps in "Better Leagues," and that each league make use of "Luther League Day" to raise the "Youth For Christ" offering.

The convention was well attended and God gave rich blessings to those in attendance. —Harold Gulbraa.

Camrose Circuit Y.P.L.L. Annual Convention, Camrose, February 7, 8, 9, 1941

Theme: LUKE 24: 31. "Their eyes were opened and they knew Him."

Another blessed convention has passed, but it is far from forgotten.

The theme, "Open mine eyes," could not have been better chosen. Not only unbelievers needed the heart searching messages on such a topic, but Christian Luther Leaguers needed it too.

We were fortunate in having with us as speakers: Rev. Odland from Bawlf; visiting pastor Rev. Melom; Rev. Rude from Skandia; Rev. Kandal from Wetaskiwin; Rev. Vinge from Ryley; and our president, Mr. Loken. A series of topics were given Saturday afternoon by Alice Stolee, Finn Goa, Lloyd Urdal, Miss McPherson and Adeline Tennis.

Eighty-five registered, 36 of whom were delegates.

As the Convention drew to a close these resolutions were drawn up:

1. We thank God for allowing us to hold this convention in peace, unmoled by war or persecution of any kind.

2. We thank the Camrose Luther League for the invitation to hold the convention at Camrose, and all others who have helped to make it a success.

3. We thank the Camrose congregation and its pastor for their kindness in permitting the use of their church.

To care for my body as the temple of the Holy Spirit, to train my mind for significant achievement, and to enrich my soul with the truth, the beautiful and the good.

5. To participate in such amusements only as will benefit my body, mind and soul.

6. I as a leaguer will keep my post at life's crossroad, ready to show someone the way to salvation.

7. To give my loyal support to our Luther League projects through my prayers and means.

8. As a Luther Leaguer to be unashamed of the gospel of Christ Jesus.

—Lloyd Urdal, Reporter.

How can man be just with God? If he be pleased to contend with him, he cannot answer him one of a thousand.—Job. 9:3.